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A

COURSE OF LECTURES,

DELIVERED IN THE CITY OF ALBANY,

ON THE

Newly Discovered Science of

ELECTRICAL PSYCHOLOGY,

BY

PROF. THOMAS MITCHELL.

LANSINGBURGH:
WILLIAM J. LAMB, PRINTER.
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INTRODUCTORY.

In offering these Lectures to the public, no apology is deemed necessary by the author, knowing that no sympathy is elicited from the public mind by this formal means; especially when any thing new or unpopular is advanced. All therefore he desires, from those who peruse these pages, is candour, and independence of thought, and a suspension of judgment until they have given the principles herein advanced a careful and thorough investigation, remembering that truth is only discovered by those who think deeply and for themselves.

It is said by a certain writer, that it is to speculative people, fond of novel doctrines, and who, by accustoming themselves to make the most fundamental truths the subject of discussion, having divested their minds of that reverence which is generally felt for the opinions and practices of long standing, that the world is ever to look to for its reformation and advancement. Truth is imperishable and eternal, and will stand, independant of man's belief or unbelief; it is something taught, either by Inspiration, or by the existance and movements of the natural Universe, and which has God for its Author; and hence all that can be accomplished by the minds of men, or of Angels, is to discover it. In this important work, humility, and a teachable disposition are necessary qualifications. The fact of any doctrine's simply having antiquity for its authority, or that it has been advanced and defended by men of talents and learning, should not be permitted to influence our minds in the least, in our research for truth. This spirit of investigation was approbated by the great Apostle of the Gentiles; says he, "the Berrians were more noble than those of Thessalonica, inasmuch as they searched to know if the things he taught were true." In fact, he told them on one occasion, that if an Angel from heaven should teach any other gospel than he had preached, that they were not only to reject it, but to account him as accursed. Here then, is good authority for rejecting the opinions of even the greatest of men, when even the heavenly messengers themselves should not be accredited unless what they taught was truth. Truth suffers nothing by investigation—in fact, if revelation itself will not admit of the strictest scrutiny without being found to contradict itself and to be at war with the truths of Nature, then it cannot be what it purports to be. But its principles will bear investigation, and the better they are understood, the more perfect will appear the harmony of Nature and Revelation. It is true that philosophical truths are often found to be at variance with sectarianism, and in fact, contradictory to some of the fundamental doctrines of modern Theology. But when this is found to be the case, we should not rashly conclude that the Scriptures are false, but that their Interpretation of its principles are so.

In searching for truth, nothing should be taken for granted—every thing now believed, or that has been believed, should be questioned. The man, therefore, who assumes this unpopular position, will be sure to come at some truth. It is not strange that this Science should be rejected at first, and the characters of those who advance its principles and endeavor to defend them, should be defamed and traduced by the multitude; this has been the fate of every Science which has been discovered, in its first introduction to the world, no matter how glorious or useful it was to mankind. When the circulation of the blood was discovered, it won for its author poverty and persecution. And when Astronomy was in its infancy, those eyes which nightly and unweariedly searched the expanded heavens in pursuit of the burning stars, often quenched their light in the damp cells of a dungeon's gloom. Truth is ever unwelcome while we press error to our hearts as though it was the pearl of great price.

Numerous are the enquiries which I have met with, in every place where I have lectured upon this Science, to know if there was any thing written on the subject, and by their solicitations I have been induced to publish these Lectures, hoping thereby, and believing, that they will be the means of inducing men of greater minds, and of higher capacities, to enter the vast field which this greatest of all Sciences now opens up to the world.

FIRST LECTURE.

1st. *The name of the Science defined. 2d. It implies Mind, Life, Motion. 3d. The Scripture signification of Soul. 4. Electricity the agent of all motion. 5. Motion divided into three kinds: voluntary, involuntary, and simple 6. Any doctrine founded exclusively on inference, should be advanced with caution. 7. The question why one person can govern the voluntary powers of another, answered. 8. Shown to be in accordance with the lawe of Electricity. 9. The general laws described. 10. The variety of temperaments attributed to the different degrees or kinds of Electricity with which each brain is charged. 11. Those controllable, not the weak; shown to be contrary to the governing principle. 12. No change perceptible in the constitution of those who are artificially brought into this impressible state.*

ELECTRICAL PSYCHOLOGY is, as its name imports, the Science of Mind, Life and Motion. The Scriptural signification of the word Soul, or as we pronounce it, *Psych*, in this compound word, and which gives a better sound, in its most comprehensive sense, is a living person. For instance it is said, "and the Lord God formed man of the dust of the ground, and breathed into his nostrels the breath of life and the man became a living soul." Mark, man was the living soul, and not the breath; this was simply the animating principle, or the life. This then, is God's definition of soul, and it is the same throughout the whole volume of inspiration. Heathen Philosophy and corrupt Theology being amalgamated, in open contradiction to Divine teaching, have declared the breath to be the soul, and have also taught that the nature of this soul was deathless, notwithstanding God says emphatically:'The soul that sinneth,it shall die.' I am not, however, teaching Theology, and shall only speak of it as it is inseperably connected with this Science. The term soul is often used in a more restricted sense in the scripture, than this; an instance of this is found in Matthew 16th chapter, 25 and 26 verses,—see the passage, and Dr. Adam Clark's comments upon it. The word soul in this place and many others, implies simply life; while there is not one passage from Genesis to Revelations where this word is used to signify or express the existence of anything possessed by man, which is capable of knowing, enjoying, or suffering when the body is dead; or that can act independant of physical organization; any doctrine, therefore, which is not taught possitively in one passage at least. but is entirely founded upon inference, should be held and taught with a great deal of caution, if at all.

Ology is from Logos, and signifies words spoken, discourse, reason, or the faculty of reasoning. As comprehensive as this word is, it is not enough so, however, to convey a proper idea of this Science, because there is motion, which is not either the result of mind or of life; and therefore the term Electrical is added, which introduces the agent of all motion.—The question why it is that one man can govern all the voluntary motions and mental faculties of another, [illegible]ng the psychological communication, is in perfect accordance with the laws of electricity. These laws are, that two positives resist each other, and also two negatives resist each other equally, and the negative and positive come together and equalize and neutralize each other. There are as many degrees of temperament among mankind as there are varieties of features or countenances; no two are precisely alike. The organization of the brain also differs from each other, as the organs of the brain are formed by a convolution of nerves, and as the nerves are vessels containing electricity. This being the vital, and hence the tempeting principle, the endless variety, therefore, of disposition or temperament are to be attributed to the various degrees or kinds of electricity with which these brains are respectively charged. If the mental faculties, which are the source of the voluntary nerves of one man, be charged with negative, and that of another with positive electricity, then by taking the psyhological communication, the one can govern the other alternately, according to the principle that the negative and the positive come together and neutralize each other; and hence the one who permits the other to take the communication of him, can be perfectly controlled, and he has no power to resist. These two persons who can thus control each other, must stand on the extreme relation to each other. There are but about one among twenty-five who are naturally controllable; these therefore differ from each other in the greatest degree, electrically. The greatest number of mankind are therefore in the medium between these extremes; those who stand very near the middle, can control both of the extremes.

and cannot be governed by either of them. It is supposed that those who can be thus controlled are the weak, but experience contradicts this supposition; we find as many persons controllable who are strong as we do of the weak, and as many males as females, as many grown persons as children. In fact, the principle upon which they can be controlled at all, proves that such circumstances makes not the least difference. It is entirely in regard to the kind, and not the quantity of electricity with which their respective nerves are charged in relation to each other which render them impressible. In proof that it is not the weak who are the most easy to control, there is no possible apparent change takes place in the disposition, or in the powers, either intellectually or physically, in those persons who are artificially brought into this state.

There are two kinds of electricity of equal power, and therefore the brain containing the negative is equally intelligent and as strong in nervous powers as the brain which is charged with positive electricity; that is, so far as constitutional endowments go.

SECOND LECTURE.

ON THE CHARACTERISTICS OF ELECTRICITY.

1. *Electricity the most subtle substance in existence.* 2. *It cannot be subjected to the artificial apparatus of the chemist.* 3. *Its nature is cold.* 4. *It cannot be seen.* 5. *Cause of lightning explained.* 6. *The motion of electricity more rapid than lightning.* 7. *It is so fine a fluid that all solid substances are porous enough to admit of its penetration.* 8. *It is imponderable, and therefore, not subject to the laws of gravitation.* 9. *It is composed of solid atoms of matter.* 10. *The principles or laws by which it is governed, are inherent in itself.* 11. *The two kinds of electricity illustrated by the galvanic battery.* 12. *Negative and positive formed by a greater or less quantity of the same kind of electricity.*

Electricity is the most fine and subtle fluid in existance; it is of a nature so etherial, that it cannot be subjected to the laws of artificial chemistry; the apparatus by which all other compound substances can be divided and analyzed, are too gross to admit of an application to this most grand of all substances. It is cold in itself;--in proof of this, the higher you ascend in the air, and the nearer you go towards the Sun which is a body of Electricity, the colder it grows; persons have ascended so high in ærial balioons, that they have almost lost their lives by cold. Another fact in proof of this: a Psychological operator, by forcing the Electricity contained in the nerves, in a contrary direction from its natural circulation, the subject often trembles with cold.

It cannot be seen, even by the most powerful magnifying instruments: all other substances can be seen by artificial means, and even atmospheric air can be seen by the naked eye,—the hills appear dim in the distance, which is owing to the density of the intervening element, air. It is true that the lightning is seen in the storm, but this is not electricity, but it is produced by the friction created by its rapid motion through the air, setting on fire the oxygen, which is the principal of flame which it contains.

The rapidity of its motion is almost beyond comparison with any other substance or fluid in existence. It is calculated that the rays of the sun come from it to the earth, in the space of about eight minutes, a distance, as it is said, of ninety-five millions of miles; this is electricity in fact. Galvanism, which is a more gross substance than this, carries communications over the telegraph wires, hundreds of miles, in so short a space of time, that it cannot be computed; if the streak of lightnining, but more properly of electricity, were an intelligent being, it might pass from the negative to the positive cloud, rest itself, look back and see the lightning playing upon the track which itself had made. It is of a texture so fine that there is nothing in existence so hard or so solid, but is sufficiently pourous to admit of its penetration; a vacuum, therefore, is an impossibility. You may pump the air from a vessel, but still it contains electricity, and the needle will answer at its walls. This substance is so perfectly etherial that it cannot be weighed ; you charge a thousand laden jars with it while they are balanced upon the scale, and it will not preponderate ; it is therefore imponderable, and cannot be governed by the laws of gravitation. It must not however be inferred from this, that it is not matter composed of hard particles of solid substance ; the effects produced by it prove it to be real, tangible substance. By the lightning's flash trees and strong buildings are shattered ; it burrows into the earth and leaves the open trench; by its stroke animals and men instantly fall corpses ; if therefore it were not composed of solid particles of matter no such results could be produced by it.

These being the characterestics of this fluid, it would seem to be almost impossible that it could be governed by any natural law; this, however, is not the case ; the principles or laws by which it is governed are inherent in its own nature. These are, as far as they are understood, the following ;—the first is, that two positives resist each other; The second, that two negatives also resist each other ; the third, that the negative and the positive come together and neutralize each other. Another fact, and one of vital importance, in having a proper understanding of the works of nature, carried on by the agency of this substance is, that there are two kinds of electricity of equal power, called the negative and the positive forces.—To prove this, make a piece of Iron in the shape of the letter V, having the two prongs made to fit the two poles of the Electro magnet of the galvanic battery, then place one of the prongs of the letter V. against the north or positive pole of the battery, and it becomes magnetic by induction, and will raise a certain quantity of nails at the other extremity; then connect the other part of the V, with the south or negative pole of the battery, and it will lift the same quantity of nails as before. This proves that the negative and the positive are of equal power. Then place both prongs of the V against both poles of the magnet, and the two forces rush together at the end of the V, and neutralize each other, and immediately the nails drop and all power is destroyed. The negative and positive may be formed by a greater or less quantity of the same kind of electricity. This is exemplified by two clouds coming in contact with each other, the one containing a greater quantity of electricity than the other; when they are thus unequally charged, the laws of equilibrum, which apply to all elements when they are thrown out of balance, demands that a portion of the electricity contained by the one cloud shall pass into the other, or as it is called from the positive to the negative, and thus equalize itself. This negative and positive is only in regard to a greater or less quantity, which may be produced by either of the two kinds of electricity being thrown out of balance with itself.

THIRD LECTURE.

ON MOTION.

1. *The negative and positive kinds of Electricity, the principle of life.* 2. *Three forms of life in nature —mineral, vegetable and animal.* 3. *Electricity the agent of all; illustrated by the galvanic battery.* 4. *The law of Identity demonstrated.* 5. *Electricity the agent of all formation.* 6. *It is the most powerful decomposing agent known.* 7. *The lowest form of life exhibited in the mineral kingdom.* 8. *Difficulty in discovering or describing the difference between the highest forms of mineral, and the lowest forms of vegetable life.* 9. *Some peculiarities described, which constitutes the difference.* 10. *Electricity contains the original properties of all substances in their electrical state.* 11. *The principle of vegetation explained.* 12. *Electricity contains the original properties of all colors.* 13. *Voluntary motion confined to creatures of sense.*

In order to understand this subject more readily, we divide Motion into three kinds—Voluntary, Involuntary and Simple. Involuntary motion is produced by the negative and positive forces of electricity which constitutes the principle of life, whether it be Mineral Vegetable, or Animal. The lowest form of life is exhibited in the Mineral kingdom. The formations, Transformations, compositions, decompositions and putrefecations are all produced by involuntary motion, which can only be produced by the negative and positive kinds of electricity. To prove that this is the agent by which all these operations of nature are carried on among these senseless substances, take a five dollar gold piece, dissolve it in aquarigia, add to it about three quarts of water, and you have yellow water, then put the negative and positive poles of a galvanic battery into the solution, and immediately it becomes charged with life and motion ; by this wonderful agent the particles of gold are formed into a perfect circle around the watch, which is in the exact centre ; the work of compression commences, and is continued until every particle of gold is laid upon the watch as perfect as though it had been melted and applied by an artist. This experiment demonstrates another important principle produced by this Agent in Nature, and that is the law of Identity. If your name is on the watch thus galvanized, previous to the operation, or if there is the least scratch upon it, they will remain as prominent and as identical as ever. This experiment therefore demonstrates that electricity is the principle or law of motion, by which all compound bodies are formed, as well as it is the law of Identity. This is also the most powerful decomposing agent known. The lightning's flash has stripped the golden ring from the hand and instantly decomposed it. Another fact, to show the power of electricity to decompose metals, is this. Potassum and Sodium are some of the metals which attract oxygen with the most intense degree of force. They absorb it from the atmosphere, and even decompose water, by combining with its oxygen at common temperatures. Such is the force by which they hold this principle, that their oxides had resisted all attempts to decompose them, until the discovery of galvanism placed in the hands of Man a more powerful decomposing agent than was before known. The following experiment tried in Germany, proves that any organized body, by this agent can be almost if not quite resolved back into their expanded state, each simple property they contain assuming its primeval condition, in which it was before the creation of the world. It was this;—A powerful galvanic pile was erected, it was so constructed that the shock would be concentrated by conductors to a small point; upon this spot a rabbit was placed. The shock was then given, when, as quick as thought, the animal disappeared, not a particle of it could be found. All these operations of nature being the result of involuntary motion, and consequently produced by the two forces of electricity, which must carry on the chemical changes to which all, either compound or simple substances are susceptible, gives an exemplification of the first and lowest forms of natural life.

The difference between the highest form of mineral and the lowest forms of vegetable life, almost eludes the grasp of investigation to discover, as well as the power of language to describe; they run into each other by so many nice shades that it is impossible to draw a line of demarcation where the transition takes place. I shall just advert to some of the characteristics peculiar to vegetables, and which constitute them a higher species of animated nature, than that exhibited by minerals, without undertaking to give a full description of all the shades of difference between them. The vegetable possess a physical construction adapted to surrounding elements and atmospheric air which renders it capable of making demands upon the substances they contain, and which are adapted to their sustainence and growth. No such powers or faculties are posessed by the minerals, but very few of them even increase in size, and when this the case, it is done by the attraction of smaller particles posessing a chemical affinity to the larger bodies. Another peculiarity belonging to vegetables, which is not found among minerals, which is that of parentage. All vegetables are formed from seed, and they all end where they began, in producing seed identical with that which was form'd by the Creator before it was in the ground. The original seed or seeds from which the entire succession of vegetables emenated, contained the original properties of each and every vegetable production of earth. Electricity is primeval and eternal matter, and out of it were all things created which posseess combination or form. It posesses therefore in itself, the fifty four simple elements which are the component parts of all things in the universe, in their expanded or Electrical state; what was done by the creator in the formation of the first seed, was to select all the properties which any vegetable contains in their various proportions, and combine them in the inner case of the seed, these particles thus combined are yet in their original state, which is pure electricity, the soil of the earth contains all these properties or elements in their condensed form, being compressed by the Creator from their Electrical state. The seed now being put into the earth, which is damp, the outside coverings of the seed swells by the moisture, which presses upon the electrical life contained in its heart, to such a degree that it bursts the shell of the seed, which is immediately charged with the negative and positive forces which it contains. It now being electrified, involuntary motion commences, according to the laws of chemical affinity, like attracts like, the seed being charged with the simple properties which go to make up the vegetable, in their original state, the one being the subtle agent, the other the inert, solid particle, motion immediately begins. The subtle agent selects the gross particles from the surrounding earth, on the principle that the subtle moves the gross, and lays them upon the seed, and hence the plant or vegetable begins to grow, and as this agent is the law of Identity, the product must be precisely like that which produced the seed, it ends therefore where it began, by producing seed after its kind.

Electricity also contains the properties of all the colors in all their variety of tints and hues, that adorn and beautify the landscape. Nature always preserves her identity ; the laws are so perfect that they cannot be counteracted by the most studied art; various kinds of fruit may be engrafted into one common trunk, but each kind produced from this common root preserves its own Identity, not only in regard to shape but also in color, not the least shade of amalgamation will be discoverable, this proves that each branch of the tree as well as the trunk posesses all the properties contained in the seed. I might enlarge to almost any extent in this field, but my object is simply to give a clue to this glorious science. It is by involuntary motion also that the laws of animal life are commenced and continued. I come now to voluntary motion. This kind of motion must be excited or produced by motives which neccessarily confines it to creatures of sense and understanding ; all animals, therefore, from Man down to the lowest species even of insects capable of moving from the spot of their birth by an inherant principle, are to be included. This idea suggests another important fact, which is, that all animals capable of voluntary motion are endowed with mental faculties without which they could have no sense, and would therefore be incapable of being moved by any object or motion whatever. This kind of motion is then posessed by and confined to all animals in their wakeful state.

FOURTH LECTURE.

SAME SUBJECT CONTINUED.

1. *Simple motion explained.* 2. *Indirectly produced by the law of equilibrium.* 3. *The most prominent motions of elements noticed.* 4. *No one element capable of moving itself.* 5. *Those more subtle moves the more gross.* 5. *Each element, from the gross earth up to electricity the most subtle, possessing no power of motion.* 6. *All motion attributed to Deity.* 7. *Electricity his agent.* 8. *Geological Atheism overthrown.* 9. *Intelligent matter possessing no inherent power of motion.* 10. *The universe not progressive, excepting mind.* 11. *The earth's surface not what it once was.* 12, *The laws of Identity forbid the progress of unintelligent substances.*

We come now in the third place to an examination of what is called simple motion. This kind of motion is produced by any one of the compound elements being thrown out of balance. When this takes place to a certain extent, the law of equilibrium requires that it shall be equalized. The operation of this element in seeking its level, is simple motion.—This department of motion introduces a great proportion of the movements of Nature. I shall therefore be under the necessity of confining myself as much as possible, to some of the most prominent movements which are continually going on upon the surface of the earth, or in the atmosphere surrounding it.—No one element is capable of moving itself; it requires another to do this; an impoitant feature to be observed in this law of equilibrum is that the more subtle moves the more gross, and therefore the most subtle element moves the most gross element in the Universe. To get a comprehensive view of this subject we shall begin at the soil, which is not however the hardest or the heaviest substance, and is not therefore the most difficult to be moved, but comparitively light as it is, it cannot move one particle of which it is composed. It is true the mountains and the hills upon the surface of the earth gradually decrease, while the valleys and beds of the ocean fill up in the same ratio. This is however accomplished by the water, which is the next Element higher in the scale of density and expansion than the soil. Water is carried into the heavens by ærial conductors, after being expanded by heat, driven by the winds, condensed by cold into drops, rained down upon the hills and mountains, collects into small streams, which find their way to rivers and from thence to their parent ocean, and, having attained their equilibrium are at rest; by the motion of this element a portion of the more gross earth is carried from the higher parts of the earth's surface, and deposited in the lower places, and even in the beds of the ocean; this idea suggests an insurmountable barrier to the Atheist, for if the earth had stood eternally and been subjected to no greater changes and convulsions than profane history records, these rains, nay, the very dews of heaven would have, long ere this, levelled the highest mountains and hills, crumbling them by decomposition to particles sufficiently small to be carried by the elements to the oceans, filling them up to their greatest depths, and thus formed the entire surface of the earth into one level. The next Element more subtle than water we find to be atmospheric air. Although the water has no power to move itself, yet by this more subtle substance the ocean's waves are rolled to a mountainous height, burying in liquid graves the affrighted seaman. The next more etherial Element above air is the gasses, but these have not the power to seperate themselves, and would remain eternally motionless, their component parts being so perefectly blended in their exact proportions by the skill of the Creator. were it not for the existence of some other substance still more subtle in its nature than these, (this remark will apply with equal force to some of the grosser elements here named;) there is however a substance still more subtle, which is Electricity, which is capable as an agent of producing all these effects. This substance is in itself like all others, when equalized it is motionless, but which is of a nature so grand and so subtle that it is adapted to come in direct contact with the Divine Mind, and which can be moved by the power of his will, and hence all motion is to be attributed to Deity.

It is said by the Atheistical geologist, that the original atoms of matter possessed an inherent power of motion acting upon each other produced all the formations of compound bodies that now exist. They argue that because the formations, transformations, compositions, decompositions, which operations going on at present among unintelligent substances, that they, therefore, possessed the same power of action at the beginning, that is, previous to the existence of any formation. This idea may look very plausible at first sight, at least to the superficial observer, especially if he is very anxious to obliterate the idea of the existence of a God from his mind, but this kind of reasoning will not stand the test of true philosophy. The idea already advanced, that it is an established principle in nature that no one of all the compound elements possesses the least power to move itself, much less then did the original atoms in their uncompounded state possess this power of self-motion; the fact is, their motion is only possible when they are thrown out of balance in seeking their equilibrium. Chemistry demonstrates by an application of its principles to a compound substance, they can be separated and expanded; this change has thrown them out of balance, so that they are impelled to seek their level, and hence it is to the mind of the Artist that their motion is to be attributed. The chemist, by his research and experiments, has ascertained to some extent how these changes are produced in nature and consequently by the Divine Mind, and by applying his artificial apparatus to these substances succeeds to a limited extent, in changing them as they are changed by the natural laws.

As therefore, the chemist finds all substances either elementary or simple, motionless, previous to the application of his art to them, so the Divine Architect, after he had formed all the substances simple or combined, they were motionless, and must have remained so unless moved by the power of the Divine Mind. It is freely admitted that all the movements of nature take place according to law. The laws must have been formed, however, prior to their application to the unintelligent substances which are governed by them. That the atoms of which the earth was formed possessed an inherent power to form themselves, is objectionable from another consideration. This argues progression in the natural universe. It is said that the irregular motion of the original particles of matter produced the first and incipient formations, which gradually became more and more perfect as time rolled on. If there was once progression, there never can be a suspension of progress; like causes must produce like effects, the laws of nature being invariable and arbitrary in their operations, and as they never can be repealed, for this would argue intelligence and consequently an intelligent being, therefore if there ever was progress exhibited in the universe, there must be a perpetuity of progression, which is far from the fact. Indeed if you leave man out of the question there is nothing in the universe that exhibits the least sign of improvement. Nature in all its ramifications is not the smallest degree more perfect now than it ever was since the race of men have had an habitation upon it, in fact it has been deluged by floods, and by which its surface has been broken up; it has been exploded by the bursting forth of internal fires, and to some extent covered with their fiery contents, leaving the huge volcanoes to mark the regions of desolation; it has been rent asunder by terrible earthquakes, throwing up huge piles of ragged rocks upon its surface, and causing other fair portions of its surface to fall and leave the trench or the ocean's bed. In fact we can have but a very limited idea of what the world was once by comparing it with what it is now. All these effects, however, are but the elements being thrown extremely out of balance, genducing in the same degree the most violent results in seeking their equilibrium.

This is all included in simple motion; but leaving these senseless substances, how is it with animals? What species of the entire race has made the least advancement in a physical, mental or moral point of view, excepting the domestic animals, and even their improvement is to be attributed to the art of man; on the contrary, some of the largest species of them, and probably the most noble, have long since become extinct, which is proved by their carcasses having been found. Are the fishes of the sea, or the fowls of the heavens any larger now than they ever were? or are their physical organizations any more beautifully arranged now than they once were? Is there in fact the least change taken place that can be considered improvement in any degree? Does the earth or the planets perform their revolutions any more perfectly than they ever did? Is there the least improvement among these rolling worlds? The answer to these questions must be in the negative in the most unqualified manner.

FIFTH LECTURE.

SAME SUBJECT CONTINUED.

1. The manner by which Deity produced the first motion in the Universe. 2. His direct government of the world inconsistent. 3. All motion of the Universe perpetuated by the creation of the Sun. 4. The Sun a body of Electricity. 5. How it is that Electricity moves all elements, explained. 6. Its contact with the atmosphere, the cause of light, and heat. 7. The rapidity of the motion of elements, in proportion as they are thrown out of balance. 8. The inventions of men obtaining power by taking advantage of the elements seeking their equilibrium. 9. Art used to obtain a greater power. 10. The improvements of this age attributed to the study of Electricity.

Leaving, therefore, the Animal Kingdom, we come now to inquire if there are any marks of improvement exhibited among the vast production of Vegetables and Plants, excepting those which are improved by cultivation; this improvement is however, to be attributed to man, and does not therefore constitute really an exception. Does not every vegetable, plant, or flower, preserve its own individual identity, without the least possible improvement? In fact, the most beautiful fields and gardens, under the best possible cultivation, if left alone for a very few years, would produce little else than weeds, thorns and briars; in fact, the laws of Identity forbid the idea of change, and consequently, improvement. We cannot then, avoid the conclusion that the first vegetables ever produced were as perfect at least, if not more so, than any of the succeeding generations brought forth by the Earth. Therefore the Atheist not only fails to substantiate his haphazard idea of Creation, but he as perfectly fails to account, in the remotest degree, for the existence of any kind of motion whatever. We have found all the elements of which the world is composed, so perfectly harmonized, arranged and balanced, that their motion is impossible ; and after being formed or created, unless put into motion by some being possessing power and intelligence, they would eternally remain motionless—and hence, no life would have been possible, either vegetable or animal, and therefore the design of the Creator would have been thwarted.

This however, was not the case. It was put into motion at first by the Creator charging the whole world and all it contains, with either one kind of electricity, or with the negative and positive forces direct, by the power of his own will ; when instantly the animated universe began to perform its multifarious operations,—but as it would be inconsistent for the Creator to have his entire attention occupied with the government of this world or of this System, he therefore created fixed laws to perpetuate their movements. This was done by the formation of the Sun, whose station was fixed in space. This being such a vast collection of Electricity, in fact, a body of this fluid, that constitutes it positive to all surrounding bodies, and they being negative in relation to it, they immediately attracted it, and as it is fixed, they could only receive its rays, which charged them with the negative and positive forces, and all began to revolve — These streams of electricity coming in contact with our *atmosphere,* **and** through it to the surface of the earth, the friction produced by its lightning speed through the gasses and the air, created light and heat, by setting on fire the oxygen which they contain, and which is the principle of flame.

. The rapidity of this element in equalizing itself is like all others, violent in proportion as it is thrown out of balance. If this has been done but slightly the result will be the mild breeze, or the gentle zephyr that fans the human brow. If it has been still more disturbed, then the result will be the sweeping gale. If it is still more thrown out of balance, then comes the roaring hurricane which bows the mountain forests to the earth. If it is out of balance to the greatest extent, then comes the thundering tornado, tearing up trees and laying human habitations in ruins, crushing their inhabitants in indiscriminate destruction. All these effects are produced by electricity upon the air. The air upon the surface, or that portion of it the nearest to the ground, is heated to the greatest degree; this evaporates the water or expands it in a form lighter than itself, and consequently it rises, being carried by aerial conductors into the heavens, the atmosphere becoming colder as it ascends, until it is condensed by the cold into drops rained down upon the hills and mountains, and again finds its parent ocean, and having attained its level is at rest. Hence it is an unquestionable truth that all motion emanates from Mind, and the agent by which it is produced and continued is electricity.

Man having observed the movements of these elements in search of their equilibrium, has taken advantage of their motion and compelled them to drive powerful machinery. Water is artificially dammed up and turned out of its natural channels, made to run over or under a wheel which drives the mill. The air also is made to subserve mans' purposes; by the construction of vessels rigged with sails, merchandise is carried to and from every port. But to obtain a greater power, artificial means have been used to throw these elements out of balance to a degree beyond that of nature. Water being confined in an iron vessel, with but one way of escape, fire then being applied to the outside of the boiler, which evaporates and expands the water to such a degree that it drives the most powerful machinery, propelling the ocean steamers through the foaming waves, and impelling the rail road cars with their almost endless trains at lightning speed over the earth.

Not only has man succeeded in subduing the grosser elements, but Electricity has been by art thrown out of balance, and then compelled to carry a communication along the telegraph wires hundreds of miles in a moment's time; and in fact, most of the improvements cf this wonderful age have been discovered by a study of the nature and laws of Electricity. Among these improvements and discoveries, is that of Electrical Psychology; this, though in its infancy, transcends all others, as much as the Godlike mind transcends the human.

SIXTH LECTURE.

ON MIND.

1. The Divine Mind uncreated. 2. Deity an organized being, not every where equally present. 3. Difference between God and Man admits of comparison. 4. Organs of the brain animated by Electricity, constitutes the mind of Man. 5. The varieties of intellects correspond with the development of the brain, demonstrated by Phrenology. 6. The organs of the brain necessarily active in a wakeful state. 7. Moved by Electricity; the result of their motion is thought, and intelligence. 8. Operation of mind in producing thought, illustrated by the five senses. 9. The senses convey electrical impression of external objects to the brain. 10. One impression attended to at once. 11. A new system of Mental Philosophy. 12. Poetry.

THAT there is an intelligent and uncreated Being, nature and revelation corroborate in declaring. This being must be, so far as mortals can comprehend, Eternal in existence, Almighty in power, Infinite in wisdom, and perfect in goodness. If he is a being at all, he must be possessed of organization, and must therefore be located somewhere in space, enthroned in glorious majesty. The man who denies the existence of such a being, denies a philosophical necessity. He might as well, in his wild fancy, set bounds to space, or limits to duration. or question the eternity of matter, which would be equally absurd. The idea that he fills immensity of space, and is every where equally present, is a fable of heathen philosophy, contrary to common sense and reason, and most perfectly opposed to his character as set forth in revelation. That this being is every where equally present, and of course no where in particular, makes his dimensions as wide as boundless space. Such a being can only exist in the extravagant fancy of a poet's brain, or be embodied in the spurious creeds of Plato's disciples calling themselves Christians.

There is a comparative similarity between God and the highest intellects of mankind, as striking, perhaps, as that between the most gigantic minds of men and the lowest species of animals. The comparative difference between all beings or animals who are organized according to the laws of animal life, is not because one species is formed of material of a finer texture than another, but among created beings this difference is found to depend upon the relative construction of the organs of the brain, each organ or development being formed by a congeries of nerves; these organs being animated with electricity constitutes Mind.

The science of Phrenology has demonstrated that the varieties of intellect and natural talents exhibited among all civilized nations. as well as uncivilized, is found to correspond with the comparative size of the organs of the brain having their residence in the frontal region of the head. Says Dr. Comb, "We cannot conceive the existence of an intelligent being who does not possess organs." Insanity is always produced by disease of the brain. Some parts of it may be diseased and not all of them. When this is the case the result is partial derangement, but when the whole brain is thus affected the invariable consequence is total derangement. It is also found that idiocy is invariably produced by a mere deficiency of the organs of the brain.

Mind is a most wonderful piece of mechanism that must be in motion when the person is in his wakeful state. The result of this motion must be thought and intelligence. The reason why I say the mind must be in motion, is from the fact of man's possessing the five senses, which are ever active, and are continually conveying impressions to the brain, from external objects with which we come in contact, whether we will or not.

To illustrate this operation of thought it will be necessary to consider partially the construction and relation of these organs of sense to the brain. The vessels which connect the external organs of sense with the brain are the nerves. These contain electricity, and therefore the inevitable conclusion must be that it is this agent which conveys the impression of external objects to the brain and there leave their impress.

We will begin with the sense of hearing. The air is the element which constitutes the indirect medium of hearing. This has been established by repeated experiments. The sound of a bell suspended in the receiver of an air pump gradually diminishes as the air is exhausted, till it almost entirely ceases to be heard. On the other hand, when the quantity of air is increased by a condenser, the intensity of sound will be proportionally augmented. It has also saying "and the spirit of God moved upon the face of the waters;" but again, "before the hills or mountains were settled, (how much like condensed or compressed,) I was brought forth," while as yet he had not made the earth nor the open places, nor the chief parts of the dust of the world, (marginal readings) or what we call the gasses, being the component parts of all organized substances.

This inspired account begins with the order of creation, at this substance called the chief parts of the dust of the world. This,according to our theory, would be the first element formed, the divine energy acting upon and compressing electricity. The next element described as having been produced, is the heavens, or as it is called by Moses, the firmament, which is the atmosphere. This would be the next substance created, the Almighty still acting upon the outer wave, electricity, when he strengthened the fountains of the deep or condensed the water from the air.

The last organized body described in this wonderful account as having been formed, is the foundations of the earth; this being the most solid would be the last in order that would be compressed, or formed, by the immediate element of a finer or more subtle nature in the scale of etherialism. As therefore the lowest substance was formed from the next one above it, it must contain all the chemical properties of that element; for instance, water being compressed or formed from the air, air then must contain all the simple properties composing water, and so on up; the gasses must contain all the component parts of air, galvanism, of electricity, which must contain all the factory nerves, giving rise to smell. The electrical impression is immediately conveyed to the brain, moving the organs of the mind, resulting in a conclusion in regard to the nature of the object smelled.

The organs of taste are so similar to those of smell that I omit making any remarks upon it.

The sense of touch, or of feeling, is not like the other senses, confined to any part of the body exclusively ; it is however, more acute in distinguishing the temperature and solidity of different substances at the ends of the fingers, than any where else ; this however, may be owing to habit. This sense as well as most of the others, is susceptible of improvement ; this is illustrated by persons who have been long blind ; by cultivating this sense it is almost made to subserve the loss of sight. There is a nerve of sensation as well as one of motion contained in every fiber of the muscle, covering the whole surface of the body, so perfectly that you cannot pierce the skin without feeling, and you cannot feel unless you touch a nerve of sensation, even with the finest needle.

These nerves when thus effected, conveys the fact to the brain as before, by electrical impression, that something is felt ; this causes the sentient organs to vibrate ; the result of this vibration is a conclusion in reference to what is felt.

The other sense is that of sight ; the very existence of it depends upon light. The retina of the eye is a membrane formed by the optic nerve, which enters from the brain. It is spread out on the inner surface, or back part of the eye. The pupil of the eye is transparent, and of a convex surface inwardly, so that the shadow of the objects which the eye comes in contact with, is contracted, because seen by the mind upon the inner or convex surface of the retina.

The images or shadows of a hundred persons with all their varieties of countenances may all be struck upon the retina of the eye at once, but the mind can only be occupied with one of these objects at a time. The one which makes the first and the strongest impression upon the brain, is the one which must be seen first. The organs of the brain being moved by any one object, must continue to act until the conclusion is arrived at in regard to the character of that one object ; and hence, it is not the eye that sees—if it were, then all these images struck upon the retina would all be seen at one time, which is not the fact. If each of the above named objects should each produce their respective impressions upon the brain as soon as they were struck upon the retina, each causing the brain to vibrate, there would be perfect confusion, and no intelligent conclusion could be possibly arrived at.

These organs then being put into motion by any of the senses or inlets to the brain, must all move, but the result of their motion is concentrated to that point more immediately connected with the external organ of sense, whether it be the ear, the eye, the nose, the sense of feeling, or that of taste, because from it the brain received the impression. The conclusion therefore produced by this mental operation must be concentrated upon the organ which first received the impression. Another reason is that it would be more sensibly moved than any of the others and therefore the last that would cease its motion.

This system of mental philosophy delivers the science of mind from all that gloomy mystery which hitherto has darkened and confused all the investigations in this most sublime department of God's works. It even throws some faint rays of light upon the nature of the divine mind, and the power by which he governs the universe. With propriety it may be said of him—

"This midnight pomp,
This gorgeous arch, with golden worlds inlaid!
Built by divine ambition! nought to thee;
For others this profusion. Thou, apart,
Above, beyond, O tell me, mighty Mind!
Where art thou? shall I dive into the deep?
Call to the sun? or ask the roaring winds
For their Creator? Shall I question loud
The thunder, if in that th' Almighty dwells?
Or holds HE furious storms in straiten'd reins,
And bids fierce whirlwinds wheel his rapid car?
The nameless, He, whose nod is Nature's birth;
And Nature's shield the shadow of His hand;
Her dissolution, His suspended smile!
The great First, Last! pavilioned high, he sits
In darkness from excessive splendor; born
By gods unseen; unless through lustre lost,
His Glory to created glory, bright
As that to central horrors! He looks down
On all that soars, and spans immensity!"

is refined by digestion, and separated from that part not necessary to sustain it, is in a negative relation to the lungs; it is therefore attracted to the lungs, and through its natural channel finds its way to them, on the principle that the negative and the positive come together; here then commences the circulation; it there comes in contact with the air and is immediately oxydized and electrified, and colored cherry red.

This blood has now become positive, and as two positives resist each other, the lungs also being positive and stationary, the blood must be thrown out of the lungs, which is instantly done, and it is forced upon the left ventricle of the heart, through which it passes on the principle of attraction, it being positive in relation to the entire system beyond the heart, is carried through the arteries to the extremities of the system, until its course cannot be distinctly traced, the arteries running off into so many thousands of little capillaries or absorbing vessels. The veins begin just where the arteries end, in as many little absorbing vessels. I say begin, because at these extremities the blood enters the veins.

The blood now has become negative, having given off its electrical charge received at the lungs, by the friction produced from its rapid motion through the arteries. This has been taken up by the nerves, for which they have a strong affinity, and carried to the brain, their source, and is used by it to perform all the functions of life and motion. There is a nerve laid along each artery; no nerves connected with the *veins. Veinous* blood is, therefore, negative, and according to the principle that the negative and the positive come together, it is attracted back to the lungs through the veins. Veinous blood cannot be used to supply the natural decay or decomposition of the system, although it still contains the properties adapted to the reproduction of the various parts of it. The reason of this is the fact, that the agent by which these particles were selected from the blood, and conveyed to, and deposited upon these various parts, has escaped from the blood in the manner already described. Veinous blood must, therefore, come in contact with atmospheric air again, and there receive another charge of electricity, before it possesses the power of nourishing the body.

I should have remarked that the portion of electricity contained in arterial blood and through whose agency the particles it contains are conveyed to the different parts of the system, also carries off the decomposed particles of matter from the surface of the body, and is the subtle fluid which keeps the pores of the skin open and carries on what is called invisible perspiration.

Arterial blood is cherry red, but veinous blood is dark. The veins and the arteries are so colored, in a good drawing of an anatomy. The blood is colored by electricity in the lungs. There is iron in the blood; there is also iron in electricity in its expanded state. The two coming together on the principle of chemical affinity, the blood is instantly colored red; the superabundance of the electrical fluid the arterial blood contained, having escaped from it, leaves veinous blood of a darker appearance. To prove that it is electricity which produces these changes, open a vein and draw out of it a vessel of its contents, and it is of a dark color; charge it then with a stream of electricity from the galvanic battery, and it immediately assumes the cherry red color of arterial blood. Hence it is perfectly conclusive that the blood through all the ramifications of the veins and arteries, is circulated on the principle of attraction and repulsion. All the repulsion, however, which takes place is at the lungs, where the two positives resist each other. All its other motion throughout the system is attraction.

The blood, in returning to the lungs, passes through the right ventricle of the heart; these two ventricles answer a most important purpose, in keeping the two kinds of blood apart. If a fleshy tube could be inserted in the heart, connecting the right and left ventricles, the negative and positive blood would rush together, and neutralizing each other, all motion would immediately cease, and death be the inevitable result. The cause of the motion of the heart is perfectly obvious upon the principle here advanced. The positive blood being attracted through the left ventricle of the heart, moves it as it rushes through it, in the same direction it is moving; coming back again to the lungs and passing through the right ventricle of the heart, moves it in the same direction it is travelling, which is the opposite direction in which it was moved by the positive or arterial blood.—The valve closing, prevents its return, after having passed through both ventricles in opposite directions, moves it in opposite directions, and hence the heart beats; the heart may be considered the regulator of the system.

The theory, therefore, that the heart exerts the requisite power demanded to circulate the blood, which is said to be that of a thousand horse, is perfectly exploded, or superceded by a better. If it be answered to the question, "what moves the heart?" supposing it to be a missel of sufficient power to circulate the blood, that the Creator moves it, He must do it in one of two ways: he must come in direct contact with the heart and move it, which would be impossible, he could not move the hearts of all men and animals in this manner; or it must be moved indirectly, and in accordance with the laws of the animal economy, which is the principle here contended for, and the agent or law capable of producing this effect introduced.

NINTH LECTURE.

ON THE CAUSE OF DISEASE.

1. *All diseases produced by one direct cause.* 2. *Derangement of the magnetic forces of the human system, that cause.* 3. *That the nerves contain electricity.* 4. *Three kinds of nerves: nerves of sensation, of voluntary, and of involuntary motion.* 5. *Intellectual organs of the brain the source of the voluntary nerves.* 6. *The cerebellum the source of the involuntary nerves.* 7. *Each class of nerves contain an equal amount of the electricity of the system.* 8. *The qualities of a medicine possessing curative power described.* 9. *Partial organic destruction curable.* 10. *But one direct cure for all diseases.* 11. *Experiments noticed, demonstrating the power of mind to produce disease and death.* 12. *Cures effected by mental impression.*

All the variety of diseases that efflict the human family in all their hideous forms and degrees, are produced by one common cause; this science shows that cause to be, a derangement of the electricity of the human system. It is necessary, while we consider this subject, to keep in mind that the blood is circulated by, and hence follows, the electricity of the system; the derangement of the blood then is but secondary, and must be attributed to the derangement of the electrical forces of the body. The nerves are vessels containing magnetism, which is but another disposition of electricity; and therefore, the terms are used synonymous. In proof of this, insert a needle in the inside of a nerve, and it immediately becomes magnetic, and will attract small portions of iron; and as electricity is the only substance possessing the power of attraction, it is therefore the substance contained in the nerves.

The brain is the source of all the nerves. There are three kinds of nerves:—nerves of sensation—nerves of voluntary—and nerves of involuntary motion. The nerves of sensation are not used by the brain to perform any of the functions of life, but simply convey the impression to the brain, when any of the organs of the system become diseased, or to convey to it the sense of feeling, when any object touches the surface of the body. The source of the voluntary nerves are what is called the intellectual organs, located in the frontal region of the head. The involuntary nerves have their source in the cerebellum. Suppose there is a hundred per cent. of electricity in these two kinds of nerves; each kind contains one half, or fifty per cent. of the whole amount. As the voluntary nerves, therefore, contain half of the whole electricity, and as disease is produced by its derangement; and as the intellectual organs of the voluntary nerves contain fifty per cent. of this fluid, and as they can derange what they control, it follows that the mind is capable of producing disease.

To illustrate the principle upon which the mind acts in producing organic diseases, we will suppose an individual in good circumstances; being absent from home, unexpectedly he is informed by a confidential friend of the sudden death of some beloved member of his family or of the loss of his property. The sad intelligence produces great mental excitement; the intellectual organs, by their excessive action, calls the electricity contained in the voluntary nerves, violently to rush to its source, the brain, which is thus deranged ; and, as the blood follows it, it is also necessarily deranged, and this results in fever. When the electricity is thus thrown out of balance, on its way to the brain it passes all the vital organs ; in doing so, it locates upon the weakest of them. Suppose in this case the lungs be the weakest ; then a superabundance of this fluid fastens upon them, and drawing the blood along with it, it is also held there; the result is inflammation of the lungs produced by the mind; the direct cause of the disease being the derangement of the vital force, or electricity—the indirect cause being the death of the man's friend, or the loss of his property. If the cause producing this excitement had been so great that the whole of the fifty per cent. of the vital force contained in the nerves was called to the brain, the consequence would have been Apoplexy, and the unhappy man would have dropped a lifeless corpse ; that is, supposing his brain to have been his weakest organ, for all men have their weaker organs.

If the stomach also had been weak, as well as the brain, the electricity would have been divided, and the result would have been but partial derangement ; the stomach receiving part of the electricity thus deranged, and attracting the blood, which would also locate upon that organ, would have resulted in dyspepsia. But why would it have located upon the weakest organ? because, being weak, it would not possess the necessary power to repel the fluid thus thrown upon it. If the liver be the weakest organ, it will locate there, and as it attracts the blood, it also locates there, and the result is liver complaint ; that organ not being competent, being weak, to make the resistance demanded in order to repel the enemy, the man falls a victim to this disease.

And so it is with all others. I have only introduced these particular diseases in order to illustrate the position here assumed, that a derangement of electricity is the direct cause of all disease ; the indirect may be any thing calculated to produce mental exciteability,—hence, we conclude that the vital force which gives and prolongs human existence when equalized, is the principle that produces disease and death when deranged. This is also in accordance with the principle of nature, that like cures like; if the feet be frozen, put them in cold water, and even apply snow and ice, which will draw out the frost, and the feet are preserved,—if you put them first into hot water you will inevitably loose them. If a potato be frozen, put it first into cold water, which will draw out the frost; then boil it, and it is passably good : but if you put it first into hot water, it will immediately begin to rot, or decompose.

The fact is, the vital principle is in the man, and not in the medicine; and that medicine which does not possess the chemical properties adapted according to the laws of affinity, to disperse the accumulated electricity, which is in a deranged state and located upon any vital organ, contains no curative qualities whatever. And if it does possess these peculiar qualities, it only cures by impression, because no medicine can go directly to a disease in its compound state. It must pass through the operation of digestion, and must, at least a great portion of it, be circulated through the arteries and veins, and it is from arterial blood that the electrical agent selects those peculiar properties bearing an affinity for electricity, and also for the organ diseased, conveying them to it, which animates and invigorates it, until it becomes strong enough to disperse the deranged electricity remaining upon it, and being thus dispersed, it attracts the blood with it, and the disease is cured.

How extremely difficult is it then, to procure a medicine that really possesses a curative power; whereas, if the diseased person be in the Psychological state, an operator having the entire control of the Electricity of his system, can disperse it from any organ in a very short time; and if the organ is not destroyed, can produce a permanent cure in a few hours at most. And in fact, if the organ is partially destroyed, he can immediately arrest the disease by stopping the consuming process, and by a few operations keep it in this condition, and nature itself will restore the organ to perfect health. All this is done without administering the least particle of medicine whatever. There is but one direct cure for all diseases, and that is a dispersion of the electricity which is deranged; equalize this, and the result is health.

The idea that the mind produces disease and even death itself, is universally admitted. Numerous are the experiments which have been tried, and facts that have transpired, that puts this beyond a doubt; a few of which I shall introduce. One striking instance of this was that of an individual who was condemned to be executed. He had the privilege granted him; either of being executed publicly, or given to the physicians, who were to bleed him to death. In this extremity, he chose the latter. He was taken into a dissecting room, and laid upon a table in such a position that it would be impossible for him to discover the operation of bleeding. A vessel containing water was placed near by, being so constructed that a small stream could be made to run from it, in imitation of the running of blood. This was commenced at the same time that the arm was pierced by an instrument, which the culprit supposed opened a vein. He heard the water running and believed it to be his own blood. The consequence was, that he failed as rapidly, and died as soon, as though it had been; when in fact, no vein was opened and not one drop of blood had flowed from his arm.

Here then, is death produced by pure mental impression. But how the mind is capable of producing such an effect, is a question hitherto involved in profound mystery. This science, however, shows that the mind controls an agent capable of producing such an effect. It throws no light on this subject, by saying that it was imagination that produced his death. Imagination is no substance, and therefore is perfectly incapable of producing the least effect upon the material substances composing the organized body; nothing, cannot be used as an agent to produce something. Imagination is simply an indefinite idea of anything, which is but a result of mind.

being immensely large, in comparison with all other substances in its vicinity, destroys the effect of this attraction between smaller bodies, by bringing them all to itself.

This system, at first sight, looks very plausible; but it is not a very difficult matter to show it to be defective, and that too in regard to a principle upon which the whole theory is based. We do not mean to deny that there is attraction between these bodies; but that it is all attraction, is absurd. This will appear from a single glance at the principle proposed; that is, that the larger body of matter attracts the smaller body. Now, admitting this principle to be a correct one, it follows that all the planets, first and secondary, comprising the solar system, including also the sun, must each contain precisely the same amount of matter. If they did not, then the one containing the greatest quantity would draw the one containing the least quantity, and by being thus consolidated, would render the common mass as much more powerfully attractive as its bulk was increased by the additional planet; and hence, this work of consolidation would increase in a fearful ratio, until every planet in the system, and the sun itself, would be thrown into one commingled mass of ruins. Let the man who adopts this system take either horn of the dilemma, and he finds himself involved in equal difficulties.

The fact is, this great discovery of Newton was nothing more than the results of a law or principle which was undiscovered. To say that because an apple falls to the ground when loosed from the tree, that it does so from attraction, throws no great light on the subject, and the fact that the apple falls to the earth, leaves it involved in as much mystery as before, and must remain so, unless the principle of this universal attraction be discovered. The old assertion that the earth is kept in its orbit by the centripetal and centrifugal forces, without telling what these forces are, is no more of a discovery, than to discover the fact, that any two persons are capable of preserving a certain distance from each other, which no one would admit to be very marvelous. But we would have let these theories pass unquestioned if we had not discovered a better, which we shall introduce.

We understand that the earth and all the planets composing the solar system, are magnets, each of them being charged from the sun with the negative and positive forces of electricity. One half of the surface of the earth continually facing the sun, is rendered positive, being heated by the operation of reflection and refraction; the opposite half of it is dark and cold, and therefore negative. To prove that cold attracts and heat repels, try the same experiment already mentioned, by suspending the cork balls upon the electrical machine, and when they are charged, move a lighted candle towards them, they are repelled and will move as far from the light as the thread by which they are suspended will admit of. Take any other substance, even your finger, and they are immediately attracted by and will move towards it. Here then, is suspension, attraction and repulsion, all produced by electricity.

The one half of the earth always facing the sun, is positive, and the sun being positive, and as two posiwho died with convulsions. A number of persons in the room were immediately attacked with fits. An individual being present supposing the cause of the fits to be mental impression, tried the following strange expedient to cure them. He provided himself with a piece of red hot iron, and declared that he would burn the first one who should have another fit; and the consequence was, they had no more. Another circumstance he related of this character, was this : The scurvy broke out among a garrison of soldiers in the English army. The Prince of Orange hearing of it, sent in medicine, declaring it to be a sure remedy for this disease, and one that had never failed to produce an immediate cure. They were rejoiced at the intelligence, and more especially coming from such high authority; they gladly took the medicine, and it produced the designed effect ; they all recovered from the malady, when in fact the medicine by which they were cured, was nothing but a sham one.

In fact, almost every one is conversant with such facts as these, and which are only mysterious, like every thing else, until they are understood. But now, the principle being discovered upon which the mind acts in producing these effects, the strangeness and mystery at once vanishes, and mankind are put upon their guard—understanding the danger in supposing disease to be contagious, and of yielding to the impression that there is some local disease settling upon some one or the other of their vital organs, this being the very cause which will produce it. This also suggests the importance of every ones understanding this science; if he does so properly, it almost renders him invulnerable to diseases of every description.

Before I leave this part of the subject, I shall notice another instance of this character, which took place among three brothers. One of them received an impression that he was to die on a certain day; his friends tried every way in their power to persuade him out of the idea, but without effect. He continued to fail gradually, until the day arrived on which he was to die, and he expired at the time set in the impression. Soon after this, another one of them received the same impression; the day and hour fixed, which was to terminate his existence. All the arguments and entreaties were used by his friends, but to no purpose; the hour arrived which was fixed in this fancied notification, and the man died. A short time afterwards, the other brother was impressed in a similar manner. This much alarmed his friends and relatives; recourse was again had to similar means, but all proved abortive. At this time an elderly physician, hearing of this strange occurrence, sent word to the family that he would call, and see if he could not prevent the death of the man. Accordingly he came on the morning of the day he was to die; he commenced conversation with the sick man in regard to his peculiar state, but instead of opposing anything he said, sympathized with him, and told him that he had known a great many cases where persons had received such impressions or premonitions, from a source that might be relied upon; that his was of such a nature; and that he had no doubt but that he would die at the very hour appointed. The man replied, that he was the first man who understood his case. The physician then recommended that he should take something which would make his death more easy. The man readily complied, when a very large portion of opium was administered, which in a few moments throwed him into a profound sleep, from which he did not awake until the next morning—the fatal hour passed. Whenever they discovered any signs of wakefulness, they would pour laudanum down him. In the morning they let him awake, when he gazed round the room, supposing he was in the other world, and inquired of the doctor how he came there; who immediately informed him that he had not died, according to his impression, and that it must have been a false one. The consequence was his life was saved. How many thousands have died premature deaths, by similar impressions; supposing, when they are taken sick, that it is their last sickness, and with this notion firmly fixed in their minds, they will inevitably die. The electricity which the mind controls is deranged, and it proves their death; they absolutely kill themselves, in the manner already described.

This shows how necessary it is to keep up the hopes of the patient; when he is discouraged he sinks, and no medicine under heaven can save him. Let the physician tell the patient that he can be cured, and that he can give him a medicine which will certainly help him; tell him the first, and every time it is administered, the effect it is designed to produce; get his confidence; and by that means you inspire him with hope, throwing his mind into such a condition, climb the heavens from this point toward the sun to such a height that death would ensue from excessive cold. Here we have a point fixed where the rays of the sun are received in direct lines, and this is the result.

This most perfectly destroys the idea that cold is produced by the oblique rays of the sun, and also establishes the fact that the sun is cold, and consequently the nearer it is to us, the more intense will be the cold.

Why is it that the needle of the compass always points to the north? The following facts fully establishes the cause of this phenomenon. The one is that there is more water at the south than the north pole. The other is, that water absorbs a greater amount of electricity than the more solid earth, from the fact of its being a more subtle element. The electricity coming upon the whole surface of the earth equally, penetrates deeper into the water than it can do into the more solid earth; and as there is more land at the north pole than there is at the south, there must necessarily be a greater quantity of electricity upon the surface at the north, than there is at the south pole, and therefore the magnetic needle unceasingly points to the north.

Earthquakes are caused by the solid substances in the heart of the earth being decomposed, and expanded into the various gasses of which they are composed, by the intensity of the heat occasioned by the operation of the internal fires. Travelling as they sometimes do, in their subterra-

ELEVENTH LECTURE.

SAME SUBJECT CONTINUED.

1. Disease produced by exposure to cold, or otherwise through the involuntary nerves. 2. These but the indirect cause. 3. A universal remedy offered to the human family. 4. This remedial agent the same as that by which Jesus healed the sick when on earth. 5. Illustrated by certain cures effected by him. 6. Comparative powers possessed by different individuals.

But it is also true, that all these diseases can be brought on by exposure to cold, sleeping in a damp place, over exertion, and by various other causes, in which the mind has nothing to do. The mind, it will be remembered, controls only one half of the electricity of the system ; the other half is contained in the involuntary nerves, and its derangement is produced by the causes above suggested. These are, however, but the indirect cause; the direct being a derangement of the electricity of the involuntary nerves, which when thrown out of balance, is immediately called to the brain, its source. In passing the vital organs, it locates upon the weakest, as before, and for the same reason ; on whatever organ it fastens, there is disease. There is then, but one direct cause for all the variety of diseases with which the human family are, or can be afflicted ; and hence there is but one direct remedy for all. This is, to disperse the accumulated electricity from any part diseased, the blood following, and this effects the cure. If there be a general derangement of it, not settled upon any particular organ, then a general equalization of the electricity is required; and any person understanding how to take the Psychological communication, and who is acquainted with the manner of equalizing the vital force, is capable of effecting a cure upon any person whom he can control, unless the disease has been of so long standing as to have produced organic destruction; and as all can be brought into this controllable state, so all can be thus cured.

Here then is a universal remedy offered to a sickly and suffering world; it is just such a remedy as the children of men might have reasonably expected their bountiful Creator and governor in mercy to have provided for the human race. Is it not strange, that they should have been left to groan under the multifarious diseases which, in this age especially, are preying upon mankind, without one certain remedy applicable to every case. The best medicines known, even in the hands of the most skillful practitioner, fails to produce a cure in every case, even of the same disease. The fact is, the world has become deeply impressed with the idea that there must exist in some of the departments of Nature's works, a curative principle which comes within the reach of all, and is adapted to every possible disease. Though this field of investigation is a generous and philanthropic enterprize, yet the boon so desirable, has not hitherto been discovered. It is claimed by one class, that the most efficient remedy, and one that is adapted to the greatest number and kinds of disease, is contained in the eral substances of the earth; by another, that this universal specific exists in the vegetable productions of Nature; another class combines the most powerful properties contained in each of the other systems, and then dividing them into inconceivably small particles, the smaller the better, and that this is the consummation so much desired. Another class hold that cold water contains, or that it is the curative principle provided for the human family,—this specific contains at least one of the characteristics of a universal remedy, and that is, that it is within the reach of almost every one.

But admitting that these various departments of nature do contain the curative principle, adapted to all diseases; I have only to say, they have most sadly failed, as yet, to discover it. Under the administration of all these medical practitioners, applying the best remedies their science affords, the sad and incontrovertible fact is, diseases are multiplying in the world, and according to the most authentic statistics of all nations, the period of human life is on the decrease. There is, notwithstanding, such a principle in nature, and one too, which is perfectly adapted to the cure of all kinds of diseases.

To prove this: the Saviour, when on earth, never failed to produce a cure upon the multitudes which thronged him to be healed. There must have been something which passed from him to the persons whom he restored. On one occasion a woman came running through the crowd and touched him; he, perceiving that virtue had gone out of him, asked who touched him. It was not moral virtue; this could not have left him ; but it was the same as we mean, when we say that a medicine possesses great virtue. This substance was of such a power that it healed the woman instantly. I say that it was substance ; if it was not, then it was nothing, for this is the opposite of substance ; and Jesus could not have said that nothing posessed virtue, and that nothing went out of him.

Take a case of Palsy, to illustrate, for he cured a great many of this disease. We know that this disease is produced by a spasm of the brain. If the left lobe is in a spasm, then the right side of the person will be paralyzed ; because the electricity which the mind uses as its agent to raise the arm, is shut off, by the nerves being held in a spasmodic collapse, so that he may will and will forever, and the limb will not obey. Now the only possible way that this disease can be cured, is by another person throwing a portion of his own electricity into the nerves of the man sick. This throws the nervous force of his system off of balance, and by doing this he can then force it to any part he pleases, and can consequently take the nerves of the brain out of the spasm ; then the man wills, and the once withered limb obeys.—There is only one way by which the brain could be taken out of this spasm, no matter whether it was done by God or man; and this is,to force the electricity through its natural channels, the nerves of the brain.

It is, therefore by electricity that even the Saviour himself cured diseases. The substance also by which he cured, was of such a nature that it could come in direct contact with his mind, and could be moved by the power of his will. He said to the man who had the leprosy, "I will, be thou clean," and immediately his leprosy was cleansed. He willed, and the dead was restored to life. He speaks to the stormy winds, and they obey; his will, fastened upon the electricity of the heavens, equalized that element, the derangement of which produced the storm, and immediately there was a great calm. That same dread voice shall one day speak with an energy that the dead in their graves shall hear, and awake from their dreamless sleep, turning their eyes from the dark and dreary tomb to scenes of immortality.

Every being possesses power in proportion to the greatness of his mind, from Man up to Angels and Archangels, Cherubim and Seraphim, and even to the great God himself; each can produce results equivalent to their powers, but all by the one universal agent. The Apostles cured diseases without the use of medicine; they laid their hands on the sick and they recovered; no matter what the nature of the disease was, they scarcely ever failed to produce a cure; and hence they must have applied a universal remedy to the sick.

But, says the objector, the power to heal the sick by this means, was confined to the Apostolic age. There is not one scrap of evidence to be found in the whole new testament which goes to prove that the power to heal the sick by this means, was ever to cease while the generations of men endured. This power was left in the church in the last commission given to the Apostles, and it has never been counteracted since. The idea that it was confined to that age, has not the least particle of truth for its foundation. It is a fable introduced to reconcile their consciences with the omission of this duty of healing the sick. The Church was engaged, from the second to the sixth century, in the all-absorbing question of who should be Bishop, or Pope. During this period, the internal war created by this fierce controversy, destroyed almost all feelings of even humanity, as well as christianity, from the world; in fact, they had no heart to heal the sick—until finally they lost sight of the manner in which their ancestors had been taught to heal.

TWELFTH LECTURE.

SAME SUBJECT CONTINUED.

1. *The gift of healing not confined to any particular age.* 2. *The power to heal the sick not confined to believers, or christians.* 3. *Duty of preachers of the gospel now to heal the sick.* 4. *Anticipated triumph of this science.*

That this gift of healing was confined to the church exclusively, is easier said than proved. Peter and John had this same idea at one time, but it did not meet the approbation of Jesus. Said they to him, "Master, we saw one casting out devils. In thy name we forbid him, because he followeth not us." In those days, all that believed left every thing, not spiritually but literally, and followed Jesus. But says he, in answer to them; "Forbid them not, he that is not against us is for us;" if he casts out devils, that is enough; no matter whether he follows us or not. Casting out devils often means nothing more than curing diseases. The woman, Jesus cured of a certain disease with which she had been afflicted twelve years; he said that it was Satan that had bound her, calling the disease Satan. Another instance of this, was a boy whom he cured of fits--he called the disease a dumb devil; and various other instances of a similar import might be produced, to prove this; but it is almost superfluous, no one will question this position.

Healing the sick was not at all confined to the church or to believers. It was only made their duty to do it. Jesus would gladly have all men, and even devils themselves, engaged in this work of mercy and benevolence, as he himself did even upon the most wicked and abandoned wretches he came in contact with. He taught believers especially to follow his example, in doing good; and all who had a disposition to engage in elevating the suffering condition of the human family, always met his approbation, and the greater amount of good they accomplished, pleased him the more.

Chistianity in those days consisted in good works; and even in the Apostolic age, it was not changed. Says James, "pure and undefiled religion before God, and the Father, is this : to visit the fatherless and the widow in their affliction ;" he also reccommended the sick to send for the elders, who should lay their hands upon them, and they should recover ; and there is no excuse for ministers in these days, in this matter.—They can learn to heal the sick in the very way it was done by the Apostles, and by the same agent. If they cannot at first produce all the glorious results done by the Apostolic power, let them commence and persevere. and their power will increase, and by understanding this Science, there is no malady or disease which can withstand its power. It will almost take men out of their graves, if they can be controlled.

Here then, is a field in which every man should engage, who can sympathize with human woe. He should first qualify himself by investigating the principles of this Science, and immediately begin to heal the sick. Physicians also are the first class of men who should interest themselves with this principle.— It can do them no possible harm to understand how to apply this remedy in addition to their common practice; if they will not, others who are not professional men will investigate its principles, and thus prepare themselves to apply it to the cure of the diseased, and the time cannot be far distant, when this system of practice will supercede every other. The cures already effected by it, claims for it, the most serious consideration, and highest respect, from all classes of men.

There is improvement yet to be made, even in the practical parts of this Science. There can be no doubt but that there will be discovered a method by which all persons can immediately be brought into a state where they can be controlled, and hence cured. It is therefore important that professional men should engage in this field of investigation; there is room here for all the lovers of humanity to gratify their most capacious moral, as well as intellectual powers. There never was a science yet discovered, that obtained such a vast popularity in so short a time as this has done. We find men of mind and talent, every where ready to receive it on its first presentation, and commence defending it with a fervency and independant determination, which has never characterized the introduction of any other science.

It seems as though the world was waiting in a kind of suspense for its discovery. Unparalleled success attends its course. Every one should understand its secrets and be able to apply it to their families or neighbors. When this is the case, then farewell to medicine; each man can cure his fellow; no more premature deaths, except by some casualty or accident; children also will not be cursed with hereditary diseases; and another important feature is that those who understand its secrets will be proof against natural deformities.

THIRTEENTH LECTURE.

ON THE PHILOSOPHY OF SLEEP.

1. *Two kinds of sleep—voluntary and involuntary.* 2. *Cause of voluntary sleep explained.* 3. *The operation of dreaming elucidated.* 4. *Reason why they should not be trusted.* 5. *Sympathetic relation between the voluntary and involuntary nerves.* 6. *The brain a galvanic battery.* 7. *Death involuntary sleep.* 8. *The theological view of death, in harmony with this science.*

There is something about the phenomenon of sleep, that is strikingly strange and sublime. To gaze upon the features of the living sleeper, we cannot avoid feeling a kind of strange and almost indescribable sensation, somewhat resembling that experienced while beholding the pale face of the dead; in fact, sleep is a simile of death. But there is as much mystery and unaccountability about the one, as there is of the other. Notwithstanding the various theories and views which have been advanced from time immemorial in regard to both, we shall endeavor to give a philosophical exposition of sleep.

There are two kinds of sleep—we denominate them voluntary and involuntary sleep, or what is called natural, and unnatural sleep. The reason why we do not use the words natural and unnatural,as qualifying terms, descriptive of sleep is, because death is as natural as ordinary sleep, and it takes place in accordance with the nature. It will be remembered that the nerves of motion are divided into two classes, voluntary and involuntary, and that they contain electricity, all having their source in the brain; excitement calling the electricity to the brain, expands the nerves; the blood also, being unduly attracted there, creates heat. These two classes of nerves so strongly sympathize with and effect each other, meeting in the medulla oblongata, that if the voluntary nerves have their necessary rest, the involuntary nerves by which the functions of life are performed never cease their action. Voluntary sleep is then, the cessation or inaction of all those functions of the animal system capable of being moved by the mind, including also the organs of the brain constituting the intellect. This state is produced by the nerves shrinking to such an extent that they press upon the electricity which they contain aud by which these organs are animated, until it is held motionless—this is sleep. According to this principle, those organs which have been most exercised during the day, will be the last which will sleep at night, because the most expanded, and requiring therefore, a longer time to shrink them.

To illustrate: take a man who has been, during the day, engaged in collecting money; suppose he has been rather unsuccessful, and at the same time serious consequences were depending upon his success. The organs of acquisitiveness and of secretiveness have been the most excited; he lays down upon his bed at night, and is restless; he makes one effort after another to sleep, and as often fails; the subtle fluid in the expanded nerves has full play. The consequence is, one thought after another rushes into his mind; one chain of mental impressions after another, is waked up, uncalled for, and unwelcome; but at length, by making desperate efforts, and by laying perfectly still, in this absence of action, a coolness is produced, which steals over the nerves, and shrinks them by imperceptible degrees, which presses upon the electricity they contain, and holds it still, and the man sleeps to a degree in which he looses his rationality, but is not perfectly asleep. The organs which we have mentioned, being the most excited, are still in a wakeful state; and hence he dreams about money; he fancies himself, either abounding in wealth, with every thing heart can wish in his possession, or perhaps he finds himself ruminating in the circles of poverty.

These are extravagant conclusions, and the reason of it is, that as it requires the full operation of all the faculties of the brain in order to produce rational thought; and some of them being asleep, the other organs are incapable of coming to proper conclusions. Dreams, therefore, should not be depended upon. Finally the nerves of the wakeful organs shrink sufficiently to hold the vital principle firm and motionless; that moment all thought ceases, and even dreams are then impossible.

It is said by Mental Philosophers, that thought, reason and understanding, are Mind. This cannot be true; if it were, then Mind is annihilated in sound sleep, for in that state there is not a thought stirring through the whole intellectual realm; these are but the results of mind in motion, as I showed in the lectures upon Mind.

It will be seen that there is a striking sympathetic relation existing between these two classes of nerves, from the following circumstance: to the lungs go both the voluntary and the involuntary nerves, so that a man may hold them in a state of inactivity until he faints; this is done by the will, and of course by the voluntary nerves.

But when this takes place, and the man looses his consciousness, these nerves immediately relax, and are powerless; when the involuntary nerves restores him.

Now, if the voluntary nerves have their proper rest, as I have already remarked, the involuntary powers never require any more rest than they receive while the voluntary nerves are at rest; if this is regulur, then they never cease their action. They commence when we begin to live, and continue to carry on the functions of life, as long as the animal machine is in a condition to demand and obtain from atmospheric air and the surrounding elements the animating principle, and never become exhausted by this natural action. So that the heart beats, the stomach digests its food, the liver secretes its gall, whether we will or not. This action is performed by involuntary electricity.

To prove this, take a rabbit, tie off the involuntary nerves leading to the stomach, and digestion will immediately cease. Then take the negative and positive wires of a galvanic battery, attach them to the digesting organs, and their operation immediately commences again; hence it is galvanism or magnetism, which are but different dispositions of the same common fluid, by which digestion is produced. This proves another fact, that is, that the involuntary nerves contain the two kinds of electricity, the brain answering to the galvanic battery, the right and left lobes of it being the source of the involuntary nerves; these being the conductors of the two forces leading to the vital organs, and answering to the wires of the artificial galvanic battery, the brain being the natural battery. In the morning when rest is complete, other things being equal, the pulse beats with the least rapidity, which increases until sleep is again necessary; if he is deprived of the night's rest by any circumstances whatever, the circulation of the blood still increasing its motion, a feverish heat is produced in the system.

Persons have been known to have been kept awake nine nights in succession, when the circulation of the blood became a perfect flutter, produced by the exhaustion of the involuntary nerves. When this is the case, these nerves go to sleep, and this sleep is death; death, therefore, is no mystery, and is in perfect accordance with nature's laws. The time required in tireing the involuntary nerves, being longer than that of the voluntary, their rest also requires a longer space of time in proportion. If such a person dying of nervous exhaustion, could be kept from the action of the laws of nature carrying on their work of decomposition, until the involuntary nerves obtained their proper repose, they would immediately restore the man to life again, which would be no more unnatural than it would be to awake in the morning after a refreshing sleep.

It is estimated that there are about one person among three millions on an average who would come to life again in this manner, if they had died through mental impression, or nervous exhaustion; provided they were not buried, and thus deprived of access to atmospheric air. The reason of this is said to be the fact, that there are about so many persons whose heart case never fully closes. Though there is no life in those persons, because there is no motion, yet they contain a degree of animal heat, sufficient to render them positive to surrounding nature, so that the work of decomposition is restrained:— These are the persons who fall into trances, and who come to life again after a number of days, if not buried in this state, which no doubt has been often done.—These are also the persons who die of fear, or mental impression, when contagious diseases are carrying off their victims, and who come to life while preparations are making to inter them. A number of cases of this kind occured during the past cholera season in this country. One of them rose out of his coffin after the funeral services were over, perfectly well. No person should be buried until decomposition commences its work of destruction. The physical organization of these persons somewhat resembles those animals that go into torpidity; such as the hedge hog, in which state all motion, and of course life, is gone; but they possess a temperature higher than the surrounding elements, which renders them proof against the chemical laws of nature.

Death is therefore nothing more than the sleep of the involuntary nerves. It was denominated sleep by the great Teacher, while on earth· The only two persons he raised from the dead, recorded in sacred history, were declared by him to have been asleep. One of them is the case of Lazarus, who had been dead four days. When Jesus told it to the disciples, he said that he was asleep, but they did not understand what he meant by saying that he was going to Bethany to wake him out of sleep. They thought it was ordinary sleep ; and if he sleep he shall do well, said they. This shows that they had the same views of death which are entertained now, even among christians. But to correct this opinion he told them plainly that he was dead, that is, he was in the same state they call death; but at the same time this death he declared to be sleep, specifically speaking. The other instance was that of a little maid whom he was called to see. He found her friends all mourning

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